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going social character which the Christianity of the future promises to possess?

Considered as a whole, this book seems to be well adapted for popular use and at the same time to contain much that is suggestive for the professional student. It gives good promise for the future work in the theology of evangelicism in which the author plans to discuss the manner in which we should undertake "to reconstruct the expression of the eternal realities of the Christian faith."

EUGENE W. LYMAN.

UNION THEOLOGICAL SEMINARY.

HUMAN NATURE AND ITS REMAKING. W. E. HOCKING. Yale University Press. 1918. Pp. xxviii, 434. \$3.00.

By *The Meaning of God in Human Experience*, published in 1912, Dr. Hocking put us heavily in his debt, and this new book has added to the obligation. In some respects it is better than its predecessor. The style is as flexible as ever, but of closer weave. There are as many allusive vistas of thought, but they less frequently divert a reader's attention from the main line of the argument. It is bright, brilliant in spots (sometimes almost too brilliant for perfect lucidity), but it never trembles on the edge of flashiness. If one wishes the author were more restrained, he but compliments him on having much to restrain.

The substance of the book was given at Yale in 1916 in a course of lectures on the Nathaniel W. Taylor Foundation. Appropriately therefore in view of the dominating interest of Professor Taylor, it deals essentially with the theological subjects of sin and salvation, but the difference in the formulation of the problem, as well as in its solution, marks a century of religious progress. One is pleasantly reminded now and then of Yale's great theologian, as the sight of an old-fashioned warming-pan hanging in the chamber hallway of a steam-heated house recalls the ways of our ancestors; but the whole context of the discussion is different. The original material to be made over is human nature with its propensity to evil, which, as Dr. Taylor stoutly contended, is not identical with an evil propensity. Instead of propensities, however, Professor Hocking speaks of instincts, and the question is how they may be transformed or remade. Central among these instincts is the will, to which Professor Hocking gives more ability than was acknowledged by Dr. Taylor's cryptic

"certainty with full power to the contrary." Will is now interpreted in such a way as to emphasize its intellectual elements. "Will in the last analysis is thought assuming control of reality" (p. 81), and consequently the transformation of the will is accomplished by the education of thought. The will is more closely defined as "the will to power" (the author was heroic, writing while the war was on, to keep the ominous phrase, although its fangs are effectually drawn), which, beginning as power *over*, is remade into power *for*, that is, selfishness is converted into service. How is this accomplished? In social conditions, generally considered, this instinct like others (pugnacity is taken as an example) has a natural dialectic of its own; but the process is hastened by the closer application of the selected best of these conditions through the institutions of the State, such as laws and schools, and most of all by the "divine aggressiveness," which is the author's way of putting the doctrine of grace. As the will to power is central among the instincts, all others should be correlated to it harmoniously. But it frequently happens that indulgence of other instincts contradicts the better idea lying behind the will to power; this is sin, and its punishment, remorse, means the emphatic reaffirmation of the denied idea.

It would be unjust to both author and reader to summarize the argument any further. Surely enough has been said to indicate that it is an exceptionally rich and rewarding book, which no one interested in the sort of questions to which the HARVARD THEOLOGICAL REVIEW is devoted can afford to neglect.

W. W. FENN.

HARVARD UNIVERSITY.

MORAL VALUES. A STUDY OF THE PRINCIPLES OF CONDUCT. WALTER GOODNOW EVERETT, Ph.D. Henry Holt & Co. 1918. Pp. xiii, 431.

This is a book of which it is difficult not to speak in terms of enthusiastic admiration. Its greatness, however, does not lie in any one special feature that the reviewer could readily single out and emphasize. Great is the work as a whole, as the elaborate exposition of one central thesis, the systematic unfolding of one fundamental conception. Luminously simple is the ruling idea; it is the sustained and consistent application of it which reveals its depth. It has in common with all genuinely great ideas the distinction of being at once simple and profound.

So simple is the underlying theme of *Moral Values* that it can be stated in a few words. If one word could suggest Professor Everett's